Dane Rudhyar Book Reviews

The following are reviews I wrote of books by Dane Rudhyar on goodreads:

Can be found at https://www.goodreads.com/review/list/176437258-michaella-montana?shelf=read

1. The Astrology of Personality: A Re-Formulation of Astrological Concepts and Ideals, in Terms of Contemporary Psychology and Philosophy

We live in a time where only a few people are considered artists. Being creative and an artist has a lot of connotations and self-expression is hindered in so many ways. And it is a constant issue to think about how does one make money out of art, which makes it such a competitive realm. What I love about this book is it suggests that through the astrology chart anyone can be an artist in their life. And the work of art is an expression of personality.

In the spirit of artistry Rudhyar quotes Goethe- “colors are the sufferings and the joys of the light” (p.319) He includes this quote to refer to the planets as sufferings and joys of the activity in the astrology chart. Everyone has all the planets but in different configurations.

The Astrology Chart is a palette to paint and compose in time the art of a creative personality. This process is both artistic and transformative. This is where alchemy comes in as the function of creating the personality, and everyone has a palette.

Rudhyar writes “ The goal of astrology is the alchemy of personality. It is to transform chaos into cosmos, collective human nature into individual and creative personality” (p. xiv)

And in our modern world there is so much chaos- the astrology chart can be such an important raft of structural understanding that can digest and filter all that is happening. The task is to see the chaos as alchemical material to digest and transform.

The freedom of the artist is the ability to make DECISIONS about and discernment of the painting from the palette. The discernment of decision making can be guided, but in the end the artist has the freedom to make the decisions. This is an individual and human right. We are given the cards, but we get to choose which ones to play. When we act in accordance to our chart we are fundamentally creative.

This creative decision making process is natural. My piano teacher in undergrad always told me that my job was to release the sound, rather than to force it. Part of what we can do in creating through the chart is releasing the music of our chart. The decision is conscious and intuitive.

I really appreciate Rudhyar's discussion on progressions as a mechanism to help this transformation. Rudhyar writes "Progressed planets indicate how the types of activity which they represent cooperate in the general solar process of fulfillment" (p. 357). This an operative technique of how we paint our work in tune with the cosmic unfolding, how to bring the instruments in creative harmony with the current moment.

This is such an important factor for a reconciliation between individual and collective, and how the individual can be free in a way that is also freeing for the collective in fulfillment. Even just searching for a way to be oneself and to make a living can be a creative process as a negotiation between individual and collective.

This is important as there could be overemphasis of a certain part of the chart, but one can then adapt and reconcile this through the unfolding with progressions as a guide. The reconciliation between individual and collective is creative as " in the true 'creative act' individual and collective join hands"(p. 405)

Every single component of the chart can give meaning. Planets, signs, houses, degrees, aspects. The point is to bring them all together in wholeness, as an artist does with all the colors and conductor does with the orchestra. This brings life to the alchemy of living. The astrologer can "read" this as a reader then strings words together and can imagine the meaning of a story.

This is such an imaginal, creative, freeing way of metaphorically painting one's expression through everyday life. So embrace these energies that are abundant. Wholeness is for each of us to find in our own way. Harmonize the aspects within- that is our responsibility for our work of art. The structure of the musical score leads to the function of the music in time. We can integrate ourselves so we can continually birth ourselves in time in creative personality.

When we fulfill ourselves we fulfill the whole. Everyone has a color palette and can be an artist through the astrology of personality. "Living civilization is the creative principle operative through the human race as a whole" (p. 419).

This is the freedom of collective and individual fulfillment, allowing us all to be true to ourselves. Through the astrology of personality, everyone is free to be an artist to resonate with the orchestra of the whole.

2. **An Astrological Study of Psychological Complexes and Emotional Problems**

Rudhyar at his finest- descriptions so precise yet intuitive. reminded me of the best musical analysis of chords and theory in a favorite song. One of my favorite books.

To summarize- the book begins with saturn-moon discussion as a father-mother pair and how complexes can arise when one becomes too dominant over the other. the moon helps with adjustment as it moves the fastest and saturn provides stability and the ability to be ones own person. Fascinating discussion on saturn aspects. Also with

retrogrades and their part in complexes.

Rudhyar then describes the jupiter-mercury- mostly as a compensatory mechanism for the saturn-moon complex issues. interesting how jupiter is more fatherly as social sense and mercury is more motherly as mind creating and adjusting. when saturn is weak then jupiter compensates as inflated social engagement and when moon is weak there is inflated intellectual cunning. Lots to think about and will try to confirm this when studying charts.

Interesting idea- in addition to mother/father complex there is a complex around need to overcome social inferiority which can be traced back to third house problems of early environment and siblings "The precocious and biologically immature individualization of children is the curse of the modern family, and is responsible for endless neuroses" (p. 65) and then "social and emotional glamor feeds the growing inferiority complexes" (p.65). social media could be a part of this inferiority complex. I appreciated this social complex discussion as third house issues that are common and as a collective people run away from neuroses in strong figures.

The way out of the social complexes was beautifully stated as expected-- "God transforms humanity through the individuals who transform themselves-- especially if this individual metamorphosis focuses, in its outstanding character and intensity, the basic need of humanity or of a portion of humanity at the time, and thereby gives it a symbolic and collectively valid meaning." (p. 69)

Complexes are notoriously difficult to transform but there can be cosmic help which is why astrology is so fascinating to study with respect to complexes.

Rudhyar then describes goes in depth into mercury-- interesting that mercury retrograde is promethean and truly going against the grain. Rudhyar does not go into how this is a complex- more of how natal mercury retrograde goes against the instincts but transmits the most solar energy.

the mars-venus discussion describes emotional life and the balance between outward and inward flows of energy and how they can be backed up- different from the saturn-moon template as this could be the result of repeated frustrations between person and environment. interesting how from aries to taurus, venus follows mars but from libra to scorpio mars follows venus. an imbalance could be from dominance of one of the pairings. this helped me understand scorpio a little better but am still learning as it follows the desire of libran value from venus. Also really interesting discussion of venus rising before the sun or after the sun in a chart. as someone with venus after the sun i feel things "after the act"(p. 124) where others may say, as ee cummings says "feeling is first". This is how i can get my heart broken as someone with venus first can rush into my life and then rush into another life while i am left feeling long after. A complex could be from this delayed feeling and all the feelings build up. in terms of mars and venus retrograde this could be a time of healing where the complex has been frustrated.

so many aha moments in this book that were invaluable. the theme of this book was that an astrologer is a "helper of human beings" (p.1) and as an astrological counselor i hope to do this one day in helping others through an understanding of cosmic forces moving through them. The complexes are actually agents of transformation for everyone. As one helps others to be who they truly are then harmonious relationships are truly possible.

3. **Person Centered Astrology**

As you may have guessed, this foundational book is about centering. Have been meditating on the idea of how centering is about where one puts the focus of one's attention. In this day and age our attention is scattered in so many directions, and this is the case as well with astrology with the myriad horoscopes and descriptions of signs. Even an ai summary does the focusing for us.

What I appreciate about this book is the process of astrology being centered in the person, even though we include an openness to the cosmos. When the focus and the astrology is centered around the person then a true relationship can be established with the world around him or her. But the focus has to be on the person first before going beyond it in the galactic transformational approach.

Focusing on the person includes understanding the astrological form of the person. The form is how each part of the chart relates to the other parts and the whole. This book provides a way of understanding the reading of a chart as a process. Rudhyar suggests that one should meet the person where they are at in time and only to what extent they are ready to hear the information. The universe speaks through the astrologer to the person in person-centered astrology. The person's understanding of his/her own form from the symbol of the chart is where the astrology is centered, in a way the viewer of a work of art is as important as the art itself.

One might consider the question- if we center the astrology on the person, then is the goal then the fulfillment of the chart rather than transformation? How does centering lead to transformation?

A response to this could be that transformation occurs as we discern what ingredients are true to our celestial form and what can be released. Rudhyar writes:

"The task of astrology is to reveal to a mind still confused and usually perverted by the pressures of his social-cultural environment, the basic structures that characterize the particular manner in which the energies of human nature are organized within him, so that he can orient, polarize and re-order his activities (at all levels of his personal life) according to this celestial pattern." (Rudyar, p.45)

One could even argue that understanding is transformational in itself. The more one understands, the more one can release what is not true to the form of the person and continue on in the fulfillment of the chart.

What’s also neat about the person-centered approach is that Rudhyar states that this is not about the ego being the center of the person. It's about the entire chart as the center. Taking things personally, then could be seen as a response to phenomena and events around you as an entire cosmic being, rather than as a result of an egoic sensitivity. This leads to a harmonious way of being in the cosmic environment as one is resonating authentically with others.

In this book the natal chart becomes the crucible of transformational instructions toward fulfillment and also the end result. It is the form, and the trans-formation. It is all the parts and the whole. It is the beginning and end, alpha and omega. When personally and astrologically centered, one finds the freedom and support to be true to one’s chart.

4. **The Galactic Dimension of Astrology: The Sun Is Also a Star**

When I was in high school I read a book called Paradigms Lost by John L. Casti, about paradigm shifts which do occur. I thought the title was so pun-derful as it implied that the previous paradigm was a paradise. Then what about a paradise, or paradigm gained? In this book, the shift of paradigms could lead to a gained galactic paradise of abundance where spiritual resources are ubiquitous. Here Rudhyar suggests that the shift from the heliocentric perspective of the cosmos to a galactic standpoint parallels the shift from ego to the self that is a participant in the universe, a keynote for the Aquarian Age that can liberate one from binding scarcity mindset. This is not an easy process though, but it is a worthy goal. What I like about this idea is that it is a shift, in the evolution of consciousness sense rather than a renunciation or discard of one system for another. It is inclusive rather than exclusionary of past paradigms, and transcultural rather than countercultural (p.174-175) in that it knits past ideas with new ones. It’s about bridging to the beyond without rebelling against one particular framework. The Sun is the center of our solar system, but is also a star. The ego is the “I” of a person and also a part of the entire Self. As we find ourselves in the transition between ages, it is natural for many shifts in perspectives and it is helpful to study how these build off each other.

Hence, Dane Rudhyar gives credence to the heliocentric model while also suggesting the possibility of the galactic approach. He writes, “the classical heliocentric world-picture was a projection upon the dome of the sky of the human need for an individual center within his personality- but a need which was inadequately formulated and which made of the “I am” center of man’s total person an autocratic, proud, jealous and warlike ego.” (p.21) The heliocentric model served a previous time, but also brought about the tendency to have one solar kinglike individual with planetary minions circling him or her.

The Sun is the dominant power in the solar system but in terms of consciousness it is not the only “ego” or star out there and can be seen in two roles- as a center of a solar system and a member of the galactic community just as man is both a center and one of many beings.

How do we bridge between heliocentric to galactic? Rudhyar suggests it is through the planets Uranus, Neptune and Pluto. Up until the bounds of Saturn, the Sun is the dominant force. Beyond that, the galaxy is dominant. Thus, Uranus, Neptune and Pluto's "allegiance is to the galaxy" (p.25), though they still do circle the sun. Uranus, Neptune and Pluto have been discovered at the cusp between ages to help in the transition to the galactic mindset to act as agents for the galaxy (p. 36).

Each of these planets provides a test in the journey to galactic consciousness in a "three-pronged galactic challenge"(p.34). Uranus challenges Saturn, Neptune challenges Jupiter, and Pluto challenges mars. And these planets not only challenge the inner planets, they also can each have a shadow aspect. Uranian shadow is staying in exalted state of awakening, Neptune temptation of glamour, pluto temptation of power over others, all must be passed through in order to reach galactic consciousness.

These tests are slow, as the planets are slow-moving compared to the inner planets. Have realized that's why the transpersonal path could make one feel separate; these planets are slow and outside the sun-saturn orbit. It is slow, grinding and can feel painful to the ego, but eventually can result in transcendence of past difficulties.

A more appealing metaphor Rudhyar offers is describing the activity of Uranus, Neptune and Pluto as a waltz, where the dancers " have to whirl repeatedly into falling into each others arms and accomplish what they intended to do at the start" (p.116). This helped me understand how Pluto is both the keynote and the finalizer. And these challenges are well worth it for the reward is a raising of vibrations and transcendence of previous obstacles. In the end, one can feel embraced by the galaxies arms.

As vibrations raise, more bridges become apparent in awesome inclusivity that doesn't depend on any other excluding of the past or others in a different group. Increasing scope to the beyond allows astrophysics concepts to help make the link to galactic understanding, such as light being a universal ubiquitous source of energy not limited to the Sun, but also including the Sun. Inclusivity of all is a sign of expanded consciousness, though many times the challenge to this is our own inner planets that are still bound by past emotional entanglements.

The galactic view then becomes a symbol of the individual psychology that has transcended the Sun-saturn ego in their own astrology chart. Dane writes, "If the individualized Sun in the human being does realize that it is essentially a star, it gradually learns to find its place in the cosmic company of galactic stars, whose physical earthly reflection- alas, so often darkened by clouds or lured by mirages- is humanity" (p.209). This paradigm shift is a widening of the circumference of awareness of the beyond, that apparent differences in humans that have been deemed untouchable and rejectable by the establishment could actually be included in a larger organized view of the cosmos. The galaxy includes us even if the immediate environment doesn't. The rejections could be just a reaction of others' own attachments that resist the galactic approach. As we continue on the path to galactic consciousness

these rejections are less and less upsetting.

If you have been excluded in a way that feels unfair or inhumane, left behind by those who you would have included, then trust that the universe is inclusive in a way that eventually uncovers the truth. It may just mean that Uranus, Neptune and Pluto are performing their work that will bring you to the broader perspective in the precession of the equinoxes. Even Pluto was excluded from the planets by astronomers, and Rudhyar notes that “Pluto is the ultimate integrator” (p.77).

With cosmic inclusivity I dedicate the review to the whole community of goodreads, the book The Sun is also a Star is a star among a community of book-stars, each worlds of inspiring words.

5. **Astrology and the Modern Psyche: An Astrologer Looks at Depth Psychology**

“What’s happening” and “what’s going on?” are questions that beings have been asking since the beginning of consciousness. It can seem impossible to know everything happening on the planet, but when looking up at the sky, there is a certain relief in the clarity of the configurations that those who look up can trace. Thus, astrology exists deep in the archetypal past of humanity, ever since beings perceived the night sky.

This perception of the sky is reflected in language as Rudhyar etymologically reminds us that “’To consider’ (from sidera, stars) literally means to commune with the stars. It is to feel, think, and act in terms of the vibrant wholeness of any moment, of any situation, and of our individual nature”(p.129). Because of this, astrology can be understood as psychological, and this connection is what Rudhyar eloquently details in this book. His words are so good I quoted quite heavily in this review, but hopefully they can provide some ideas for astrological “consideration” for anyone interested in astrology and psychology. And thank you for considering this review :)

Okay so one might think, just because people have been looking up at the sky to look for order for a long enough time to make it archetypal in evolution doesn’t actually make an astrology chart “true” scientifically. Also, why the birthchart sky anyway?

Well there are certain patterns across humanity that everyone shares. The emerging from a womb is a common experience on birthdays and that first breath outside the mother is an archetypal experience of individual existence. This is why the birthday is important to individuation because it is the first experience on one’s own. This is an ongoing process of becoming through the individual-collective polarity. Thus astrology is more of a rooted language that shows archetypal similarities around human development than a science needed to be proven by statistics.

To make this case for the astrological psyche, Rudhyar has to find a psychology to pair with astrology, thus there is a discussion of the evolution of psychology to then meet with the astrology that can be considered archetypally and wholistically useful. He includes analyses of the psychologists’ astrology charts, such as Freud, Jung, Adler,

Kunkel, Moreno, and Assaglioli, while extracting the relevant themes for the psychology that could be astrological. Jung is for sure the favorite, so this review will mostly just include Jungian concepts.

Rudhyar writes “(Jung) has established a ‘new’ frame of reference for psychological thinking; and, as psychology is destined to assume an ever-increasing function in the evolution of human thought, a new civilization- now struggling toward adequate formulations and concrete manifestations in the fabric of social and personal living- is and will be profoundly indebted to Carl Jung” (p. 20).

These themes have been confusing to me for a while, but through the framework of astrology Rudhyar has created a golden thread through some of the most confusing subjects in depth psychology. The chapters are a combination of essays, all offering perspectives on how astrology can be applied to the changing modern psyche.

The Jungian concepts of collective unconscious, archetypes, individuation, Self and dreams can be applied to the birthchart. The way Rudhyar digested Jung for the sake of studying astrology gives clarity to both astrology and psychology. Somehow when one puts two subjects together the result is sometimes more clear than either one alone.

The first Jungian psychological concept to consider astrologically is the collective unconscious.

To describe the Jungian concept of the collective unconscious, Rudhyar writes:

“Above all, Jung differentiates between a ‘personal’ unconscious (Freud’s subconscious) and a ‘collective’ unconscious…Freud (at least at that time) insisted on limiting himself to the field of personal conflicts having recognizable causes in the objective events of an individual’s early life. Jung, on the other hand, began to probe into the common humanity of all human beings, that is, into the psychic heritage the past ages of human evolution have bequeathed to every new born individual.” (p. 20-21).

Why is this Jungian collective unconscious important to astrology? Well as stated before, individuality emerges from unconsciousness the same way a baby emerges from the womb. You can’t have consciousness without unconsciousness, and all humans share the stages of unconsciousness in the ontogeny recapitulating phylogeny way. This is why we feel astrology to be true unconsciously, in that it feels like we are remembering an archetype from the collective unconscious, even if it seems we are just doing confirmation bias in astrology.

Further, the understanding of the collective unconscious is important to astrology in connecting the planets to archetypal meanings, for archetypes are common structures in the collective unconscious.

Rudhyar suggests that “Planets up to and including Saturn (are) “planets of the conscious” and planets beyond are “planets of the collective unconscious” (p.23).

Saturn is thus important as the meeting between conscious and unconscious, between individual structure and collective unconscious. Rudhyar suggests that “Saturn means structure and where anything fits in structure- thus a thing’s place in a man or a definite, rhythmic, schedule and process. Because of this, all astrology is actually based on the Saturn function, for what the natal chart does is simply to establish your place in the space-time unfoldment of the solar system. It shows where you fit and your fitness for whatever happens to you.” (p. 135).

Thus Saturn is both the structure of astrology and the definer of the individual meeting between all conscious and unconscious contents- the astrology chart being a content of the collective unconscious as well. Then the trans-saturnian planets “Uranus, Neptune and Pluto refer to the less tangible zone surrounding the well-defined body- to the aura, to those functions which relate the strictly physical organism to the larger cosmic whole- say the galaxy.” (p.134)

However, before delving into the planetary symbolism psychologically we still need to understand archetypes and how the birthchart itself is an archetype.

Archetypes

Archetypes are structures in the collective unconscious, hence the necessity of the discussion of the foundation of the collective unconscious detailed above.

Rudhyar writes “Archetypes are, in Jung’s philosophy, focal points or fields of force in the collective unconscious; that is, they are images determining and controlling the most fundamental activities of what we have called ‘man’s common humanity.’ They express the most primordial and most common responses of all human beings to a few basic situations; and they appear as symbolic images in our dreams, as well as in all myths or religious conceptions.” (p.30).

Looking up to the night sky for a feeling of understanding is an ancient response of human beings to the chaotic uncertainty of earthly life and who one is, therefore it is an archetypal experience. This doesn’t mean that it is a scientifically provable process or that it is predictable. It reflects an inherited psychological yearning for understanding.

Rudhyar thus clarifies that archetypes are not literally predictive. He writes: “What is important to realize, however, is that only their(archetypes) form is determined, not their contents; that their ‘ultimate core of meaning may be delimited but never described (Rudhyar quoting Jung, CW, V. 9i, p. 267)”(p.30). Similarly, the astrology charts show form rather than concrete predictions of the factual contents of life.

Studying the birthchart as an archetype therefore is a meeting between unconscious and conscious, because the “birthchart is an archetype in the unconscious, perhaps the most powerful of all archetypes…because it is based upon mankind’s primordial experience of the sky- a wondrous realization of transcendental order in the midst of a life of earthly chaos.” (p.31-32).

In other words it helps answer the questions, who am I and what is going on? The act of studying the sky is archetypal, and the subject of this experience, the birthchart, is also an archetype. Rudhyar writes “For a person to study his birth-chart means to discover the order of the sky at the root of his being.” (p.32). We are archetypally cosmic and the act of realizing this is also archetypal.

Further, the planetary symbols of astrology can also be seen as archetypal. Rudhyar writes: “because these are common human structures of all individuals, because the experience of the sky is fundamental in human experience and touches the very roots of human consciousness, and because all human beings strive, however varied the roads they follow, toward one single evolutionary purpose which is both the central self and the Image of God in every individual, the symbols of astrology have a universal validity.” (p.43).

What I like about this idea is that everyone has all the planets and signs, so there can be commonality rather than divisiveness in studying this subject that is at the root of the desire for understanding. And because birthcharts are archetypes in the collective unconscious, every person has this understanding latent within them. Truly astrology then can be about remembering one’s individuality.

Further, as a structure, “Astrology tells you what ‘may’ be actualized, not what ‘will’ happen, but because it can reveal the inherent structural order of an individual’s selfhood, it can ‘educate’ this individual in meeting the confrontations of his everyday life with orderliness and objectivity-that is, in terms of what Zen calls his ‘fundamental nature’. The true astrologer is a specialist in structural values concerning personality unfoldment, a specialist in human destiny.” (p.178).

Anima and Ego

In addition to relating the archetypes of the conscious and collective unconscious to the pre-saturnian and post-saturnian planets, Rudhyar relates Jungian concepts of anima and ego to astrology- anima as lunar compensation in Saturn-moon pair.

How do the moon and Saturn act together consciously?

Rudhyar writes “As long as the ego rules as the center of personality, and as long as the remote planets Uranus and Neptune do not succeed in challenging and dissolving the Saturnian grip over the personality, Saturn controls the release of solar energy (or universal spirit) through the forms periodically built by the Moon (the physiological and the ego-ruled structures of the body and consciousness)”(p.40).

One might say, but the moon is the earth’s satellite and therefore not trans-saturnian and thus not part of the collective unconscious as an archetype like the Jungian anima. Can the moon be both part of consciousness with Saturn and part of the collective unconscious as anima?

Rudhyar thinks so.

He writes: “The other aspect of the Moon is Luna, the power behind the internalized manifestations of the life-force- the anima of men and the animus of women.”(p.42).

Rudhyar brilliantly suggests that the moon can act as the anima in compensatory action to the saturnian ego as the moon can contain light from the sun that was channeled through the collective conscious planets Uranus, Neptune and pluto that Saturn didn’t realize yet.

Rudhyar writes, “The challenge of the collective unconscious to the ego-centered consciousness operates primarily under the power of Uranus. But while Uranus is the challenger, the energy liberated by the challenge is also released by the Moon. All life-energy comes essentially from the Sun, but it is released in a differentiated form by the Moon.” (p.40).

Thus the moon can be part of both conscious and unconscious, in the same way Saturn links the conscious and unconscious. This is also why the anima is so linked to technology in compensation for too much persona and ego (Saturn).

Individuation

Individuation is emerging from the collective unconscious as a defined and conscious person, beginning with the first breath and ongoing in development throughout ones life. This includes transits and the constant polarity between the saturnian and trans-saturnian planets.

Again there is necessary polarity between conscious and unconscious for the psyche. Rudhyar writes “(The process of individuation) is universal because it is based upon the cyclic interaction and the constant struggle between the two poles of life- individual and collective.” (p.23).

The first breath is out of the womb of the mother, and into the celestial mother of the sky, thus individualizing out of generic human nature into individual nature. Individuation is then continuous throughout an individual’s life as the saturnian ego keeps emerging from the unconscious polarity and differentiates and personalizes collective contents.

However, the process of individuation including the individual and collective can sometimes be confused with identity, thus the need for the distinction between the individual and the Self- another Jungian term.

The Self

When we study the birth chart it can sometimes seem “self-centered” as we try to figure

out who we are. When understanding the birthchart the idea of the Self from Jung is helpful. Who is this “I” that is searching for how to know him/herself? Is the ego the I that is conscious of itself?

Rudhyar states, “The ego is not the center of consciousness, but is a frame of reference in relation to which the raw data of experience becomes conscious” (p.95). Saturn is a structure of consciousness that makes the experiences conscious rather than the consciousness itself. Saturn also makes the archetype of the astrology chart conscious and allows for experiences to become conscious through the lens of the chart.

The relationship between the saturnian ego and experiences is what brings consciousness. Rudhyar writes “Consciousness (as known to man) is a relationship between subject and object, between the “I” and the world- both inner world and outer world” (p.85). It’s interesting how Saturn can make conscious both the inner experiences from the inner “planets of the consciousness” up to Saturn and the outer planets Uranus, Neptune and Pluto. Consciousness is a product of the relational filtration.

If consciousness is a result of relationship, then what is the Self? Is it the Sun?

Rudhyar says “the visible Sun, however, should not be considered as the Self. It is only the point of release of the energy of the Self.” (p. 91) The Saturnian ego and moon structure the distribution of this energy normally, but there is energy stored in the collective unconscious planets too that sometimes builds up which can be released through the lunar anima.

So then what is the Self?

Rudhyar writes “The Self can only be symbolized in it’s essential reality by space-space in fullness of being” (p.91). This makes it a nice fit for astrology because the birthchart is basically space. Here again we see how astrology can help clarify the concepts from Jung while also being clarified by Jung.

The Self contains the saturnian ego in the relational space of the astrology chart, but also contains the pull of the galaxy and beyond. It is thus a dynamic form of space, one could think of it as being alive.

Rudhyar writes:
“The solar system, with the Sun at its core, is a cosmic unit and, in a symbolic sense at least, a ‘living organism.’ It is for this reason that, by studying the related cyclic motions of the planets, the astrologer can understand better, and to some extent foresee, the periodic ebbs and flows of life and consciousness within a human being. (p.150).

Thus, as one views the solar system as an organism, one can apply that feeling of vitality from the birth chart to the dynamic life of the astrology client.

Dreams

The final Jungian concept that can inform an astrological practice is that of dreams. Dreams come from the collective unconscious planets, thus are links to the galactic space of self. Rudhyar describes three types of dreams: Uranian, Neptunian and Plutonian.

“The Uranian type of dream is a direct challenge to the narrowness, self-satisfied inertia, selfishness or ruthlessness of the saturnian ego.” (p.155).

‘Neptune… answers by dreams to any disturbance in or danger to the complex functions performed by Jupiter.” (p.156).

“(Plutonian dreams) may be the projections and symbols of profound experiences of self-renewal and of expansion of the very essence of self” (p.156).

A study of the birthchart could help deepen contact with dreams, maybe relaxing the saturnian ego and allow room for the messages from the collective unconscious planets of self, as one can recognize the messages from Uranus, Neptune and pluto. Dreams can thus help the fulfillment of Self through the polarity of the collective, and also helping the interaction between conscious and unconscious for integration. One can then respect the structure of the saturnian ego without being limited and defined by it, allowing room for the space of Self.

Rudhyar concludes with the message:

“For we are all our own most basic problem; and astrology should help us meet it objectively and serenely, without evasion and without the sense of insecurity that our intellectual ego can create” (p.182).

Writing this review was a challenge to my insecure intellectual ego but since the subject contained the trans-saturnian planets I hope the result was a galactic filtration that could be useful to those looking to integrate psychology and astrology.

Through reading this book one can get a sense of why astrology “works” psychologically. Astrology is an archetypal gift from the collective unconscious that gives form to our being, helping us emerge out of the unconsciousness only to then relate back to the unconscious in an ongoing oscillation of spatial Self-becoming. Astrology is both clarified by modern psychology and gives clarity to modern psychology. The only addition I might have wanted from the book would be a discussion directly applying depth psychology to the houses, including the interaction of the saturnian and trans-saturnian houses in each case, but something tells me that can be found in other works by Rudhyar.

From outer space to the words in this book, Rudhyar shows that Astrology and the Modern Psyche truly are a match made in heaven.

6. **Astrological Timing: The Transition To The New Age**

I love how this book begins- “It seems hardly necessary to emphasize the fact, now so evident to all perceptive human minds, that we are living in a period of tremendously accelerated change, a period of unparalleled technological, social, cultural and psychological upheavals and transformations.”(p. 9)- in a way it assumes the reader is already on the same page, and even if the reader isn’t there’s a form of respect and comfort in stating that everyone can see that the time we are living in is transformative.

The first chapter goes into surveying what is going on poetically yet descriptively in terms of how to orient oneself to this time. Despite the challenges of this transitional phase the structure can come through understanding time—time is structuring. The goal is integration on a global scale.

Rudhyar then offers that the rapid change is due to the workings of uranus, neptune and pluto. These planets enter into the minds of the collective consciousness and then challenge the everyday traditions. The test will be how to orient oneself with these changes. Rudhyar refrains from making any literal predictions which I like- he ends this chapter with “ I do not seek to prophesize, only to elucidate” (p.47).

Uranus is elucidated as a planet of mutation and ascension of consciousness and Neptune as an embryonic structure allowing for the growth of the new humanity. Pluto is the seed. He then goes into a discussion about the orbits of the planets and the meaning of them (uranus-neptune-pluto is a 1-2-3 relationship). I like how he says Uranus is the fifth in music as it involves modulation of one tonality to another (p. 54)

Really interesting how 3 uranus-neptune conjunctions are in Capricorn (1821, 1993 and 2164). Rudhyar’s description of this from page 76-77 is phenomenal. I feel like quoting the whole thing. “This could be taken to mean a special insistence on Capricorn – a strong Saturnian zone. Political crystallizations are indeed especially powerful as humanity is seeking to fight rather senselessly against the inevitable organization of all its members into a global society. Uranus and Neptune stress the wider horizons of a world made ‘one world’ by the discoveries of science and the tremendous increase in human interchanges. Three times their conjunctions are seeking to open up the fortified walls of nationalism, to eradicate the folly of power-politics in an electronic, atomic civilization and to inspire men who, like Capricornian President Wilson, seek to find ways of globally structuring the new world of mankind” (pp.76-77).

Pluto has retrograded into Capricorn 3 times before making its final move into Aquarius. Am now starting to understand this significance. We truly need Capricorn energies in this transitional time. Am thinking that when uranus in gemini sextiles pluto in aquarius things will move so fast that the uranus-neptune in capricorn will be essential. This helps understand why Capricorn is so important in the Aquarian Age, in creating new structures.

Then begins the discussion of the precession of the equinoxes and the difference

between zodiac signs and constellations. Am still confused about the difference between the archetype of the zodiac sign Aquarius and the constellation Aquarius. Can we say the age of Aquarius will have similarities to the zodiac archetype of Aquarius? All beginnings with the vernal-equinox point will be within the constellation Aquarius- so it is interesting to ponder this archetypally. Rudhyar suggests that management of spiritual powers is a keynote. (pp118-119).

Rudhyar also describes how the Aquarian age is actually the Aquarius- Leo age. Power will come from the Aquarian flowing cosmic waters at the vernal equinox and consciousness will come from the Leo fall equinox. (p.171) There will be universal power for everyone to be their unique selves and ruler of their own self expression and creativity.

This whole discussion Rudhyar wrote is amazing and cannot do it justice in a summary. Will be returning to it many times.

The last section describes the reintegration of humans into the earth and cosmic fields. If we are to live cosmically, then grounding is important. Unity in the earth will be an important part of this coming age. He emphasizes unity between Eurasiafrica and the Americas.

A sign of a good work is that is opens more questions—and Rudhyar does this by saying that astrology is “northern hemispheric” and that there is progress to be made in the seasonal-tropical approach to astrology. He suggests that a spiritual approach to number could be unifying. The key is helping people find their true place and destiny in the coming age. He supports all who are in the process of metamorphosis and love humanity for the Aquarian Age rebirth.

Five stars seems not enough for this book but it is a structure that at least I can pour my adoration for this truly prophetic and generous author.

7. **Modern man's conflicts**

At first glance, one might think this book is centered around problems rather than solutions. Ostensibly this would be a turn off for the general conflict avoidant person. And to be fair, Rudhyar does explore issues that are prevalent in modernity, but he also offers resolutions for every problem he discusses. This makes the book all the more integrative, since it includes an understanding of what caused the issues in the first place.

The overarching umbrella topic of this book is the psychological conflict between the individual and collective, and the resolution is actually to resolve this conflict internally rather than forcing external changes in the collective. Rudhyar suggests “the failure of our present generations up to this day has consisted in that we have placed our faith in institutions and in techniques of compromise or readjustment, instead of in man himself.” (p.3).

This is similar to Carl Jung's message, specifically in The Red Book, of the importance of exploring one's inner world even when confronted with external contexts. In a similar way, Rudhyar relates present social problems with issues psychologically present in the individual. Instead of active imagination, however, Rudhyar does a diagnostic work up of the status quo and civilizational ecology modern man finds himself in, and the prescription is for inner work. Other Rudhyar astrology books had focused on just the individual- this book shows how the individual can help with collective challenges through the individual.

My job in this review is to basically offer a preview of some of the problems Rudhyar explores, a trailer for the movie of this book if you will. It will be up to the reader to spend the time with this book to appreciate the full conflict-resolution journey Rudhyar went on to present these ideas.

Problem 1: privileged groups control mass psychology and distort the truth for the sake of preserving their exclusivity.

It's interesting, sometimes we think that because we're using new technology it automatically means that we're free from patterns of the past. Alas, it is often quite the contrary. Today, technological advancements actually make it easier for mass manipulation, and for these past social dynamics to be amplified.

Rudhyar asserts: "And we should not forget that there are managers of mass-psychology as well as of factories; that there are technicians who master mass-propaganda and the ways of making psychic fears and religious superstitions serve the selfish purposes of groups intent on keeping their old social privileges or increasing their power over society!" (p. 166)

The same manipulation of the masses occurs, just in the guise of social media and provocative clickbait. Even if a technology starts out empowering the individual, it doesn't take long for it to be absorbed and used for the benefit of the few.

Solution:

The solution coming from the individual is to recognize what these manipulative sensationalized distortions are feeding off of within the individual, and not revert to the path of least resistance of scarcity mindset and fear which only strengthens the manipulation.
Rudhyar writes "Man must then, overcome the habits of scarcity, the ghosts of fear and guilt, and repudiate all the institutions and crystallized traditions which not only embody the principle of scarcity, but profit from its application." (p.20)

Though counterintuitive, privileged groups do profit off of scarcity mindset. This doesn't mean one should be wasteful, for there is certainly value in saving. However, when the same fear-based message is spread ad infinitim and no changes occur, its probably the system trying to preserve itself at the cost of progress. If the individual can overcome

his/her scarcity mindset internally, then even those in exclusive groups can overcome the stagnation of the fear-based mindset and realize there's no need for this sort of manipulation.

Instead of defensive exploitative conformity the goal would then be "purposeful society-consciously identified social necessity and inner freedom." (p.146).

Dang straight. Social involvement would be conscious rather than escapist, and freedom in private life maintained, even if mass psychology is sometimes manipulated by technicians.

And what is this freedom? Rudhyar specifies "Freedom, realistically and concretely understood, is the ability to 'change gears'. It is the capacity for selecting, as an individual ego or an individual nation, the character, level and scope of the binding relationship one has to society, humanity or the universe." (p.60).

Certainly would be nice, and we can start by giving ourselves this internal freedom, even in small decisions.

Problem 2: Relationships between men and women have been disrupted by technology, and have become essentially consumeristic.

The thing is, evolution invested a lot of chemical real estate in the interaction between male and female for the sake of continuity of the species. But like scarcity mindset, this can be manipulated far beyond the biological purpose, let alone a spiritual purpose.

Rudhyar argues:

"When sex and love become a hunger, they cease to be creative and spiritual. They fill today with the ghosts of yesterday, not with the potential of tomorrow." (p.93).

This is another instance of how just because technology is new doesn't mean it is free from the past. Technology could actually be used to regress humans back to the instinctual neanderthal days due to overstimulating the least common denominator instant gratification. This technological consumerism can create a dependence on technology that is infantilizing, so that all relationships mirror the parent-child sort of dependent relationships. There is less give and take, just one-sided. Over-control, both in men and women.

Solution: Realize that it's actually desirable for masculine and feminine relationships to be spiritually creative, beyond the exploitation of primal reward-centers for immediate gratification. There is so much abundance to be explored in the respectful connection between polarities. And this begins with establishing a respect for both the masculine and feminine energies internally. If one is at odds with the opposite gender internally, then that will manifest externally. If you integrate these energies into a balanced personality, then interactions with the opposite gender can be meaningful. Rudhyar

claims:
“All true relationships in which fulfilled personalities combine, and are not merely in juxtaposition, are productive” (p.99)

If we relate this back to technology, there is the example of the relationship with ai. Though ai is productive in many ways, it doesn’t necessarily have a personality. The responses of ai can polite enough, which can be a blueprint for respectful recognition. But it is still one-sided because the ai does whatever we ask of it which doesn’t work in equal relationships. In the realm of equal partnerships, “Mutuality is the essence of creative production, and the soul of mutuality is love in truth.” (p. 201)

Problem 3: Modern Woman’s Problem of integrating both a spiritual and biological purpose

As a woman, it can sometimes be challenging to climb the proverbial spiritual ladder while embracing family life. This is true for men as well, but in Western civilization, “The transcendent image of woman, whether medieval or romantic, was the expression of an unresolved conflict between biological nature and the Christian ideal of soul; between instinct and spirituality. The new image will have to be one, in which and through which this conflict is resolved.” (p.87)

So is the fact that the spirit-biology conflict is felt by women more than men religion’s fault? Well the spiritual representation of women portrayed in religion showed woman as beyond biology rather than integrating it.

But it’s also a fact that women are closer to biology because they grow the offspring out of their bodies, so there is more of a question of the woman’s obligation to the species in contrast to her freedom for her own development. Spirituality does work through women too though, and men can probably attest to that in their experience of the divine feminine.

Solution: Individual women find a spiritual center which doesn’t repress the biological but integrates it with the spiritual.

Rudhyar offers:

“What woman can do is express at two levels- at the biological and psycho-mental levels. What the new woman must indeed achieve is an integration of these two aspects of her nature around a spiritual center operative in both realms and giving meaning to both types of activity.” (p.90).

In some ways this can also help men be at peace with their own inner feminine so they don’t have to divide women into categories of spiritual or biological, or good and bad as well. The feminine is spiritual and biological and can express both of them from an integrated personality.

In both men and women, “Personality cannot be separated from productivity- from that kind of productivity which is a bringing forth, a seed-manifestation of the fullness of life that is within the living person.” (p.99)

Challenges of Modern Management

Problem 4: Society is still motivated by competition.

Okay yes, competition can be unavoidable. And yes, it can be fun in the right setting. But competition isn’t the only reason to do things, and can actually overshadow other motivations which can be beneficial for society writ large.

Rudhyar points out that “Schools still emphasize the competitive spirit and obsolete differences of nation, class, color and relation especially in all extra-curricular activities (fraternities, sports, church-services, etc.)” (p. 157)
This is because “Diplomacy, politics, and business are founded on rivalry and distrust.” (p. 215)

Of course this is not always the case, and there can be healthy competition in all these areas, but if it’s just competing for the sake of competing and coming at the cost of productive quality then no one wins in the long run.

Possible Solutions:

Realize participation doesn’t have to always mean competing. In fact, the people who end up winning competitions are doing it because they love what they do. And outside of competitions we can be involved through a responsibility or common interest.
Rudhyar writes:
“When a sufficient number of individuals have re-oriented themselves toward this goal of conscious, free, responsible and productive participation in society, the structures of society are changed.” (p. 132)
One person’s participation or win doesn’t mean another person’s loss, rather it can encourage others to be participate as well. As an introvert, I understand the difficulty of socializing and how it can feel competitive. But its through the individual that the socializing can be liberated from the popularity contest and instead welcome differentiated involvement.

Rudhyar reminds us that:
“Harmonic society must be founded upon full consciousness and clear foci of differentiated activity, and these factors belong essentially to the individual.” (p. 145)

So be your own differentiated focus of activity. If it seems like you’re alone, remember that in the age of the internet there are infinite ways to participate. Hey, I’m participating through writing this because I feel like it.

Speaking of which, I hope this review gives a helpful trailer for the book for you to get

an idea of some of the themes. I know, a trailer is no substitute for the movie, and there is so much in the experience of Rudhyar's writing style that I could not express. What I hoped to highlight was that all the solutions had individuality in common. This is both liberating and challenging, for in any time period the one conflict we cannot avoid is the one we have with ourselves. It's worth it though because every internal conflict-resolution cycle deepens your relationship with yourself, in time bringing fulfilled integration and love for modern humanity.

8. **The Astrology of Transformation a Multilevel Approach**

Cosmic greetings! Am writing this review as I just finished reading this book. As one of his later works, this book is a summation of many Rudhyarian themes, but what makes it different from his other books is the transformation aspect which gives it an alchemical tone. How can we use astrology to transform, as he puts it "karma" into "dharma", or our past into our future fulfillment? There are many operations to do this through the chart, which is really a transformative, alchemical art. And the nice thing is that it's not just a man vs nature type deal of transformation, its cocreation with the cosmos, as Rudhyar writes that spirit is descending to matter and matter ascending toward spirit (p.97). In other words, the cosmos meets us halfway on the transformational path. And its for this reason that there is a potential sort of mystic marriage of "heaven and earth" through chart as the Cosmos descends to transform us as we ascend to transform through the cosmos.(p.113).

As for transforming karma into dharma, Rudhyar includes the moon's nodes as a representation of a form of this transformation as the south node would represent karma and north node dharma. For instance, he writes "the moon's south node indicates in symbolic terms the pitfalls that the inertia of the past (or subconscious memory of past failures) places in the way of personal fulfillment" (p. 71). This is interesting with respect to the way transformation can be both individual and personal, as the nodes also function collectively. In this way the inertia of the past is a shared karma, and the individual can work to transform this through following the north node. And as stated before, as the individual ascends towards this north node the cosmos also descends to help this transformation which then can help collective transformation as well.

Additionally Rudhyar includes progressions as a timing factor in the alchemy of astrological transformation. He writes "the progressed-to-natal aspects seem to mark particular times at which an opportunity to neutralize the karma of the past appears" (p. 179). All the more reason to study one's progressed chart to proceed toward one's dharma. The alchemy is even more pronounced as this progressed chart is also in relation to current planetary transits. I really like this quote "One may speak of 'correspondence', 'synchronicity', or an 'inner clock' set at birth and continuing to run at its own speed while the solar system maintains its complex rhythmic patterns of ever-changing interplanetary relationships." (p. 182). Admittedly am not well-versed in alchemy but in chemistry which I have studied timing is key in reactions. Thus astrology is fundamental in the timing of transformation, and one can use progressions and transits to understand this. There is a time and a place where transformation to occur and this timing is specific to each person.

One thing I would have liked in this book is a discussion on the 12th house and the transformation process resulting from that unconscious factor. He writes that the chart can become an open mandala through the workings of the trans-saturnian planets, but does not mention the 12th house in Jungian unconscious assimilliation, rather a relaxation of the consciousness. Is there karma to be found in the 12th house in addition to the south node? Perhaps when I revisit Person-Centered Astrology the process of individuation will be clearer through the astrology chart as moving the ego from the center to the entire chart being the center.

To conclude, I appreciate how Rudhyar included that the purpose of transformation is “not actually to ‘solve’ personal problems, but to transcend them by illumining the process that produces them, and what is still more important, by suggesting how they can be used in terms of a new kind of purpose. (p. 51). In transformation, process is more important than product. The product may be repurposed anyway for the sake of transformation. What is transformed is our way of seeing, which may be the most worthwhile activity one can do. Thank you Rudhyar for sharing your transformative astrological vision.

9. **An Astrological Triptych: Gifts of the Spirit, The Way Through, and The Illumined Road**

I recently got back from a journey to Canada. It had been a little while since I had been on a long distance trip, but was reminded that we do have resources at our disposal to help. For instance, to handle the hours on the plane I downloaded many episodes of TV shows to help pass the time. In a similar way one can look at ones existence on earth as one long trip, there are certainly challenging tests but we also have gifts to help us through.

This book, called an Astrological Triptych, or “trip-tik” reminds us that we are each on a trip in our lifetime. Each sign has a journey to take but also gifts to help make it through that long trip.

And the gifts Rudhyar describes are so poetic and wonderfully specific to each sign! This is an amazing window into a way to read charts through the journey as well as what gifts each individual has both for their journey and to give to humanity. Will for sure be referencing these as an affirming offering in a chart reading. One can understand the signs by their gifts. And these gifts are meant to be given away- “give, that you may receive’ (p. 94)

Rudhyar then expands on the trip theme through the twelve houses of the chart and describes each one through the lens of a test. Another really interesting way to look at reading charts. This line on the fourth house is PURE poetry “to stop; to consolidate one’s gains; to establish one’s depth where one can still see the glow of noonday light” (p.131) It is beautiful how these are places, tests within us all.

Finally Rudhyar describes the planets as locations in a cosmic journey. I particularly

enjoyed the discussion of Proserpine as a “planet” or the extension beyond Pluto. It brings the idea of cyclic consciousness into the animation of the journey in the chart and the transformation that can occur through one’s engagement with the chart.

The book itself is a gift as it not only describes the gifts that all signs have but also provides a guide for what one may experience and the challenges to which one’s gifts can be utilized. From this book I could really feel that the birthchart could be a map to an individual’s experience and would be honored to help interpret the map for an individual in a reading. At the risk of sounding corny Rudhyar really is a gift that keeps on giving :)

10. **An Astrological Mandala: The Cycle of Transformations and Its 360 Symbolic Phases**

If you want a fascinating window into Rudhyar’s visionary, astrological process, I would completely recommend this work. If you want the privilege of seeing through Rudhyar’s symbolic eyes, then look no further. If you want a palette of meaning with which to paint your proverbial life experience, then this is for you.

Before I fangirl too much, I should describe what this work is offering. This book contains Rudhyar’s interpretations of the symbols that were channeled by Miss Wheeler and Marc Edmund Jones. These symbols are available online, but there is something about reading the book cover-to-cover that allows one to experience the entirety of the book-mandala in its cyclic unfoldment. In that way, there is an understanding of the symbols both in space and in time. For instance, one can understand the seasons by how they relate to each other in time. Reading this book then feels like following the yellow-brick road through the changes of seasonal consciousness, and then realizing that we always have the power to return home our own natal charts with a renewed sense of our place in the cosmos.

The Mandala in the title can then be understood as a symbol for the cyclic consciousness that can be developed to read the unfoldment of the seed of the birth chart. Plus, Dane Rudhyar describes how one can read the mandala at the beginning and end of the book, so that one doesn’t get tempted into reductionism in associating each numerical degree with the description of each point, which admittedly in the western way of thinking is all too automatic.

To describe this form of thinking, Rudhyar introduces the term "cyclicity". He states, “This more transcendent kind of consciousness deals with the essence of events and the quality of being which undertones the functional activity of the planets. It seeks to transcend the usual kind of astrology by dealing directly with the phases of all cycles-one might say, with ‘cyclicity’ itself” (p. 314).

This sense of cyclicity is anything but reductive as it is cyclic motion in time that is ever-changing, but is meaningfully consistent. This cyclical, relational way of thinking can help us find our place in the mandala of planet Earth, and allow us to navigate these changes with our own cycles in alignment. We can meet the events of the daily transits

with our own archetypal endowment and in that way feel a deeper participation in the flows of life. In that way we are both autonomous and connected to the whole.

Furthermore, reading this book helped develop the faculty of truly reading an astrology chart circularly, with each degree as a symbol in space. In a way Rudhyar also plays the sky mandala as an instrument, as each degree he “improvises” and gives his interpretation. The experience then feels like listening to Rudhyar’s astrology music through symbolism. Each degree gives a tone in relation to each other degree or note. Music is motion in time, one can only enjoy the notes as one moves to the next.

In the Introduction, Rudhyar share’s his wish for this book: “I can only hope that in these pages the attentive reader and user of the symbols will find, distilled into significant statements and consciousness-expanding vistas, much of the harvest of a long and complex life span of experience in many fields of creative and philosophical activity-a life concerned with significance and understanding” (p.5).

All I can say, Dane Rudhyar, is that your hope for this book came true for this grateful reader.

11. **The Lunation Cycle: A Key to the Understanding of Personality**

Oh the lunacy, the luney bin, the full moon ebbs and flows of craziness. Yes, the moon does go through moody monthly changes. However, Rudhyar asserts these regular shifts are not just the moon’s fault though- it’s actually the relationship between the sun and the moon that we see in the sky. It takes two to tango and the moon has been receiving lots of unearned flack. The lunation cycle is actually the sun-moon cycle.

Though at first I was a bit skeptical about how much Rudhyar stresses the cycle as a “relationship” between the sun and the moon, I realize its more about where they are in relation to each other geo-metrically from the earth’s perspective. Geometry shows relationship, just like the light on the moon in the sky reveals distance from sun. Rudhyar contrasts this with the cycle of the year which has a fixed point of reference that Earth returns to (vernal equinox). So the month cycle is about both the moon and the sun, and this monthly cycle is valuable in telling the quality of time.

For instance, the day we were born is generally celebrated at our birthday. However, Rudhyar suggests the lunation birthday of the month is just as important because it is a cycle of geometric relationship (and we can celebrate every month). Thus, the cycle of the year and the cycle of the month are both important in understanding context and quality of time for a particular person.

But I’m getting ahead of myself. Lunations are all about gradual unfoldment, after all! From the first chapter, Rudhyar makes the distinction between objective time and individual time. Objective time refers to the cycles that are literal and shared by all in the cosmic environment. Individual time refers to one’s own rhythm of unfoldment which Rudhyar describes in the progressed lunation cycle a few chapters later. The moon is both personal emotionally and collectively, as astrology deals with both

personal and collective factors and how to balance them. It is in individual time that there is subjective freedom, but to experience this one must emerge from the collective time. Rudhyar writes, “immortality is the victory of subjective duration over objective time” (p.4). Enough said.

In addition to distinguishing between objective and subjective time, Rudhyar makes another distinction between cycles of position and cycles of relationship. As described before, cycles of position have a fixed starting point, while cycles of relationship have the reference point of a geometric aspect (lunation cycle). This exercise of understanding frames of reference is good practice for realizing the moment of time we are in as the spring equinox point moves backward to the constellation Aquarius due to the Earth’s wobble. Further, there are cycles of relationship between planets in a person’s birth-chart.

If one has individuated enough such that the planets are all relating to each other in the birth chart in a coherent way, then the spirit of the cosmos can constantly resonate the instrument of one’s chart in a harmonious and original subjectivity. Understanding cycles of relationship is a practice in astrological individuation, just like cycles of chord progressions in music. I love the line that spirit is the “capacity to be the origin of a cycle of subjective duration”(p.13). Everyone can be the protagonist of their subjective story.

Next Rudhyar writes how the lunar is the entrance to the realm of relationship because at night we see all the planets, while during the day we really just see the sun. So the lunation cycle is a beginning to understand cycles of relationship, as the moon’s appearance in the sky at night is literally a result of the relationship with the sun. We can also stare directly at the moon, but cannot normally look directly at the sun. It’s also possible that we understand how things are related to each other through dreams, though there’s still much to understand about this area. What’s important about this section is how Rudhyar describes the consistent phases of the lunation cycle here from new moon to new moon.

Then Rudhyar describes the different lunar “types”. He asserts that we get a lunation birthday every month which is the same phase as the phase at our natal birth. At our lunation birthday there is a return of the signature of the practical lived experience required to fulfill the intention seeded by the natal sun.

Rudhyar writes “’That is to say, our ‘lunation birthday’ can be a matter of concrete, simple and repeated experience every month. This allows us to feel frequently and visibly our attunement to the greater rhythm of life- to resonate consciously every month to that aspect of the soli-lunar relationship which is imprinted indelibly upon the electro-magnetic field of our total psychosomatic being.” (p.49).

If lunation birthdays can tune us to the cosmos, then why not celebrate? Check your type and see what Rudhyar has to say.

As mentioned earlier, the lunar realm is the beginning to cycles of relationship. Rudhyar then describes the idea of “parts” as a way to describe the relationship. He writes “ A Part is simply a practical means to evaluate, at any moment of a cycle of relationship created by the motions of two celestial bodies, the status and purpose of this relationship.” (p.57) The Part of Fortune, as it includes the ascendant, sun and moon, reveals the individual way the lunation cycle is put to use. It is fortunate as it is life force for the person’s ascension. He also describes the opposite of this part as the part of illumination, which the lunation cycle with the descendant instead of ascendant. It is the part of illumination because consciousness most of the time requires another person which is symbolized by the descendant. Joy results from both parts. Rudhyar then describes the part of fortune in the houses and signs, the part of spirit in relation to the part of fortune, and the contact between planets and the part of fortune.

About halfway through the book Rudhyar begins his discussion on the progressed lunation cycle. This is the realm of subjective, creative, free duration. Rudhyar writes of progressions “ it is a symbolical kind of time, because it is time unfolding internally in terms of the subjective realizations and evaluations of the individual person”(p.103). In a progression, a year of actual living is represented by a day in a progression. And this “day” of progression is subjective maturation, or condition needed to fulfill the natal chart as an individual. It is like a subjectivity clock that can help the individual be unique rather than only follow generic time. Rudhyar goes through each progressed lunar phase and what to expect subjectively in those cases. Around 30 days after the actual birthday, there will be another lunation cycle, thus after 30 years, there will be another progressed lunation cycle and after 30 another. These phases are periods of subjective duration.

Rudhyar ends the book with a note on how we are in a collective symbolic “basalmic moon” of the Piscean Age which will call forth the need of seeding the Aquarian Age. Though the Piscean Age is drawing to a close, the beauty of the balsamic moon is that it has theoretically been around the entire block and thus there is potential for a maximum amount of consciousness, in contrast to the new moon which can be somewhat instinctual even if expressive. We can all learn a lot from basalmic moons in this time of the end of an age, and try to carry the valuable message from the closing cycle into the unconscious newness of the next one so we don’t have to re-integrate the lessons from duality in the new beginning.

After the Epilogue is a section by Leyla Rael, Rudhyar’s wife that is really worth a read and helps with the practical element in the lunation cycle and working with clients. She writes “To give a person an opportunity to see the rhythm of his or her own unfoldment against the background of a relatively simple, obvious yet universal and profound symbol-the phases of the moon-can be, in and of itself, almost a revelation for that person”(p.170). Both the transiting lunation cycle and the progressed lunation cycle can be valuable in working with clients.

This helped me gain an appreciation for the talent of Leyla and how she takes Rudhyar’s ideas one step further. For instance, she describes three levels of being that correspond

with the theoretical 3 full progressed lunation cycles an individual can experience in a lifetime. The first full lunation cycle of around 30 years is a development as a particular person that is still conditioned by the environment of ones upbringing, then next 30 years is a cycle of individuation and rebellion against all that conditioning, and the final 30 years is re-socialization of the individual. (p.175). Again, this is subjective time rather than literal time, and is a really interesting way of relating lunation cycles to one another.

Finally, Leyla Rudhyar includes a lunation cycle “biography” of Dane Rudhyar written by her. There are times when I wish I could be like Rudhyar right away, and just jump to where he was when writing, painting and composing. Reading this biographical section by Leyla helped me realize it took many lunations for Rudhyar to get where he did, and thus I can allow for a naturally timed unfolding.

Having both Leyla’s writing and Dane’s writing in one book mirrored in itself a lunation cycle between the sun (Dane) and the moon (Leyla), as she closes the book as Rudhyar’s balsamic moon (Cosmic Couple Goals). And though the book is complete, am sure at each new moon, somewhere they begin the cycle again in a love story dance of subjective time.

12. **The Planetarization of Consciousness**

While many of Rudhyar’s other books are about the vast field of astrology, including planets in the solar system, stars and the sun, this book focuses on the consciousness of planet earth. Why is it important to think of the Earth planetary consciousness? Rudhyar suggests that it is because we are an entering a time of human evolution of global consciousness due to the technological interconnection. To achieve such a lofty goal of unity through planetarization of consciousness, Rudhyar offers three main processes, which he includes in his three main sections “in the psychological mode”, “in the metaphysical mode” and “in the social mode”.

These sections resonate with his mantra of synthesis-solidarity-service. Synthesis is at the mental level (psychological mode), solidarity at the emotional level(metaphysical mode), and service at the actional level (social mode).

Psychological Mode:
In order to understand this synthesis of global consciousness, it is useful to understand where consciousness began, so Rudhyar traces the beginnings of conscious thought through comparing the coming of age of the new age as a maturation of consciousness. This psychological coming of age is analogous to the changes in states of matter, similar to the transformation of the water organization of molecules to air organization of molecules. The consciousness of air can be synthesized in the transition from water of Pisces to air Aquarius. In this transition to air, Rudhyar poses the question,

“How do we know that we are not surrounded by planetary, solar and cosmic energies which could be used more or less as the sailor uses the power of the wind?”(p.18)

Perhaps in the coming of age of the psychological consciousness of the new aion there can be a harnessing of energies resulting from the understanding of planetary patterns, rather than the conquering of the materials in a competitive environment. This could be the planetarization of consciousness through understanding a synthesis of mind in air. This change of consciousness can also result from being in space and viewing Earth, rhythm of the Earth's movement and the rhythm of human beings and life. Rudhyar writes:

"What this means is that, to the internal order which human fields of existence display, an external ordering of mankind-as-a-whole will have to answer. Humanity must develop as a planetary organism — or, even more accurately, as a complex organ operating within the planetary organism of the Earth; for the Earth is that vast body within which we live, move and have our being as whole persons (i.e., as individualized fields of existence)." (p.91)

The synthesis of mind at the mental level therefore involves the recognition of the humanity of Earth as a whole working together with the cosmic energies of air in the operation of an earthly organism.

Metaphysical Mode:

In the Metaphysical Mode, integration at the planetary level would mean a unity of Earth-soul in a planetary soul-field which then has activation of individual souls in cosmically harmonious periods of time, rather than arbitrary activation based on an antiquated structure.
Rudhyar writes : "Humanity as a whole, and indeed the entire Life-field of the Earth, strive to be able to answer such a 'call' of the Soul-field, so that the very living substance of the planet may evolve and sensitize itself further in a symmetrical effort. This effort is symmetrical to the involutionary "descent" of the Soul-Image, which, as it comes closer to the human Earth-level, becomes more differentiated and sharper in its outlines. (p.181)

Thus, the metaphysical planetarization of consciousness involves a participation of all individual souls with the world-soul as soul both ascends and descends in conscious planetarization in a cosmically tuned way. This can contribute to a genuine solidarity at the emotional level of planetarization.

In the Social Mode:

In the section of social consciousness of the social mode he includes the idea of the thesis of unconscious tribal unity, antithesis of rugged individual, to synthesis of conscious, individualized ecological cooperation of the planet. This goes on dynamically in the process of planetarization and transformation of the collective to the new age. His thoughts on art being a means of this threefold process are particularly interesting, as artists give to humanity in this transformation out of the tribal, through the individual and into collective synthesis at the social level. Art is a unifier across all peoples.

Rudhyar writes:
“In this sense, we are inevitably witnessing a process of de-culturalization of Art and of all modes of human activity today. Global consciousness, in seeking to assert itself, necessarily tends to disintegrate and destroy the consciousness and dependence of men upon local culture and religious forms, however broad the latter may seem. The new values emerging from this century are expressions of the planetarization of human consciousness; and Art, when understood and experienced beyond its strictly cultural meaning and importance, when it reaches beyond the mere recording of the superficialities of the contemporary scene, can and should become a potent influence in the stimulation of this process of planetarization.”(p.252)

This doesn’t mean that everyone should become an artist, but rather should value the open-mindedness that art encourages. Everyone is potentially creative in their own way, and art can inspire a global culture that includes all.

This inclusivity of art can allow us to realize that “there is not only one Truth, not one Way only toward the actualization of a plenary society encompassing all men and regional cultures and communities in their diversity of approaches and responses to the new evolutionary step which is ahead of mankind.”(p.292)

Thus, art can lead to planetarization at the social level through a realization of the diversity of service possible at the actional level that is continually adjusting both the needs of the whole and the individual.

Rudhyar ends the book on a note of “plenitude” or abundance. Change can mean abundance and freedom from the tribal mindset that operates on ancient scarcity. The inner integration of the individual can mirror the wholeness of the planet. And from the inner state of wholeness, it can be an abundant honor to strive to support the planetarization the consciousness of the home of the Earth.

13. **Occult Preparations for a New Age**

There are so many times when I wish Dane Rudhyar were here so I could ask him advice about the current age. How lucky for us that he brilliantly anticipated challenges way in advance so it is as if he is giving advice on the current time. This book contains many promethean clues that address questions one might have about how to approach the current time as well as anticipating other challenges one may not have even thought of.

According to Rudhyar, the preparations for the future could actually, paradoxically be occult.

You might ask, how could something from the past, that had been hidden, be a good preparation for the future?

Well with the internet and interconnectivity we are entering an age of global connectivity as well as an Age of Information. We therefore have tons of information as

well as tons of connectivity. This combination requires a holistic perspective. However this sort of perspective is very difficult especially with our Western empiricism and reductionism.

Occultism is not about hiding or exposing knowledge, it's about recognizing insights as re-velations (or re-veiling the world through understanding) which are pieces of the organism of knowledge.

Rudhyar writes: "occult knowledge belongs to an archetypal realm where ideas are like cells of a vast organism of mind. Whoever enters that realm can directly contact, experience or "see" ideas as functional parts of an integrated whole. There, the knower is the seer, and the light with which he sees is the basically one, yet functionally multicolored, radiance of a primordial revelation. It is a re-velation inasmuch as it covers and differentiates the spiritual unity of the original divine impulse, the creative word, by means of multicolored veils that are as many principles of formation." (p.271)

Perhaps all of google could be seen as an occult approach if we can see it as one body of knowledge, perhaps AI could play a part in the revelatory approach. Though we must consciously engage in the searching.

With this idea of renewal of consciousness we can revive certain past forms of knowledge that past civilizations had uncovered in a wholistic approach to knowledge- for instance bridging the divide between astrology and astronomy, chemistry and alchemy. New potentialities can then become available that perhaps an extension of the western approach to knowledge could not have achieved, which actually is really important if we are to perceive our information as an organic whole and our civilization as truly global.

As corny as this may sound, bridging the historic divisions in knowledge systems can help us bridge the divide between peoples.

In an age where so much information is available, it is all the more important to embrace a
perspective of unification.

There is also a necessary perspective of respecting that there are forces underpinning what we can only partially measure with our senses. It is a humble perspective of recognizing the limits of our knowledge- that there is always more to be revealed.

If there is too much certainty or rigidity in our approach to knowledge there could be pathology-
Rudhyar includes this as a caveat:

"Fascism or Neo-classicism in a culture corresponds to sclerosis in a living organism and sclerosis is the desperate attempt to counteract the gradual loss of the cell's ability to adequately respond to the genetic "information" and to substitute rigidity (congestive

processes and impairment in the circulation of the prana and blood) for flexible response and the capacity for self-recuperation through the free absorption of biopsychic energy.” (p. 266)

This could be a result of “rigid empiricism which refuses to admit as evidence anything but perceptions based on sense data, augmented now by an immense variety of instruments” (p. 262).

We can counter this tendency by focusing on possibility and uncertainty that resides in a humility even with all the fancy powerful tools.

Another caveat Rudhyar describes is how “World communism represents the process of chaotization of the past, thus a culture-destroying state of non-differentiation in matter” (p. 245)

The answer is an approach of fecundation- or of refertilizing the past with continual openness of cosmic creativity and new discoveries or illuminations. To do this, Rudhyar includes the archetype of the Virgin. This type of virginity does not mean complete chastity- rather of possibility.

Rudhyar writes of virgin space that it is a “fulfillment which does not close anything, which leaves the quest, the movement, the ascent unresolved” (p. 212). This is in contrast to the egos which “long for finality” (p. 211). This archetype can counter the certainty of the information age. It can also help with the balancing of fecundation of the past for an open-ended future. We can be creative as spirit passes through us and then share it with others. There is so much potential opened up by technology- the task is to create and release always new forms.

This line is just pure poetry:

“Now is always with us, always demanding to be lived as if it alone existed; but also to be lived in the consciousness that it is but one among the infinitude of drops in the ocean of potentiality, but one of the smiles of the Virgin of all possible worlds” (p. 214).

This archetype is a useful preparation for the new age as it allows for an infinite receptivity but also detachment. This receptivity then leads to what Rudhyar introduces as a transpersonal approach where energies can move through us. This is SO important in the interconnected world. One can fulfill ones own dharma while also being connected to others if one can be true and open to one’s own path. This can lead to greater harmony- a live and let live approach to global cohabitation as everyone lets energies move through them transpersonally.

Especially as we are in a period of transition between ages, new energies will be acting through people thus the preparation of recognizing transpersonal energies can help humanity.

Finally, an occult idea I would like to include from this book is the idea of the via negativa which Rudhyar describes as a “truly human way”(p. 22) “the way that brings a person to the knowledge of what he is as a result of revulsion from the experience of what he is not” (p. 22)

This idea is an important preparation, maybe the most imminent for the interaction with AI and robots- hopefully humans can understand more about themselves in realizing that we are more than machines and can experience ourselves as cosmic beings perhaps as a resistance to being mechanized.

Perhaps this is the window into the global civilization as well- that we are actually not separate. We may have already learned this the difficult way of experiencing the isolation that occurred through technology and that we actually are all cosmic global Earth beings. It is through this portal that we can transition into the New Age. This could be the thesis, antithesis and synthesis in the transition between the realms of the Piscean to the Aquarian.

I feel truly lucky that Rudhyar wrote this book full of occult preparations so it does feel like he is here to guide us through these changing times. It is impossible to include everything that is included in this book, but perhaps in true occult manner, the rest is for the reader to re-veil in their own understanding.

14. **New Mansions for New Men**

Before I begin this review would you allow me to meditate on the title- New Mansions for New Men?

The term mansion itself carries an ancient connotation, hence a new mansion almost could feel like an oxymoron.

However, let us remember what Carl Jung called for in his Red Book - “The task is to give birth to the old in a new time”. The Red Book, The Way of the Cross, Page 311.

Rudhyar writes “today is a new birthday for ancient gods” (p. XV)

Thus there is a call to construct new mansions of self for the ancient gods who live through us. Rudhyar’s old “mansion” is reflected in the luxurious elaboration of the houses topic in astrology which will then be made anew in the present time.

In a way this book gives a map to how to give birth to your ancient self in a new time- a new mansion for the new “human” that we are. And birthing an ancient self takes as much time as birthing a mansion.

Why the need to birth a new mansion of self? Because humans “become confused by the accretions which cling to once pure Images, as barnacles to a ship” (p. 273) and “ it is needful indeed that new names be revealed- new streams gushing forth from the immortal Rock of Significance, a new feast of symbols for hungry souls, new mansions

for new men” (p. 273)

In a way it is heralding a new world though mostly in terms of consciousness. And it is calling for a new form of inclusiveness of individual self-development in contrast to the exclusivity of old mansions.

In his astrological houses book Rudhyar introduces us to the astrology chart as a map of understanding an individual’s orientation to their surrounding universe.

In this book Rudhyar feels more like a tour guide through mansions that are ancient, futuristic, beyond time in an eternal realm. Rudhyar writes that it should be read as an epic poem (p. XV).

Dane Rudhyar guides us through the cosmic scenery that are consistent for each individual. Thus there is a theoretical artistry and egalitarian value in referring to a process of unfoldment as a mansion of possibility for everyone.

Everyone deserves the care to create their own mansion of self. I like how Rudhyar respects that the steps to development of the mansion are unique for each person and also a result of the cosmic downpouring of energy. Spiral staircase in a mansion, movement through the houses is a cyclical ascent through one’s self hood. And this process of mansion-selfhood is made in time with a unique rhythm for each person. The mansions are those of significance.

I have perfectionistic tendencies so it can be scary to build a mansion of oneself- looking at oneself in the cosmic mirror. But the good thing is it is not all at once and the mansion is already there at the start in the birth chart, all we do is add onto it layer upon layer and the newness of it is that of seeing it differently through time in the “cyclic modification of the light”(p. xiii)

Like any good poem, though,“It is however a book which leaves many things unsaid. It suggests more than it states”(p. XIV).

There is a delicacy of feeling when walking into a theoretical mansion where what one experiences is suggestion rather than statement. Part of the luxury is it allows you to fill in the blanks- allowing you to be the subject of one’s own story and meditation.

In the end the mansion is a unification of above and below, a kingdom of heaven both in the sky and in our earthly existence that everyone could have the possibility to experience. The birthchart can be read as a poem of ourselves that allows us to host divine energies as we give birth to our ancient selves in a new time.

15. **The Astrological Houses: The Spectrum of Individual Experience**

When attempting to discover the nature of the object of one’s vision, it is typical to create a model in order to grasp it mentally. In school we learn about biological models to understand the body and humans construct endless graphs to capture the nature of

reality.

In astrology there is a similar model to understand the nature of a person in the mandala of the birth chart which is divided into 12 sections which are called “houses”. Why the term house for a section of the circle? Well Rudhyar helpfully includes the helpful etymology of how the word domesticate comes from “domus”(p.7) meaning house- there is a way the sky dome is our home and how we can “domesticate” the cosmic energy as we filter it in through our chart.

A similar etymology of interest is circumstance as “circumstance literally means what surrounds the experiencer” (p.176). Thus the chart is divided into 12 areas of life in the dome of the sky. The dome of the sky can represent the year in a day as a spatial representation of Earth’s relationship to the sun. This is the zodiac- which is not equivalent to the houses. The houses are actually overlaid on top of the zodiac. In an article on the houses and signs Rudhyar writes “It is the zodiac which is in the houses; it is projected within or seen through the houses. But the cusps of the house are not projected upon the zodiac. Each house contains a part of the zodiac — so many degrees of it”. (see khaldea website houses and signs)

I also like the description of how the 12 houses can be divided into 4 sets of 3. Each set of 3 represents “subject, object and the relationship between subject and object” (p.29). For instance the ascendant is the subject, second house the object, and the third house is the relationship between the ascendant and the second house. The same goes for each of the four angles. This helps give dynamism to the chart and the chart readings, thus one can see the chart as a process.

What makes this book so brilliant is that Rudhyar goes a step further to both challenge and integrate a modern viewpoint into the house system through incorporating the modern uncertainty principle. Indeed at the deepest level we do not know exactly where particles can be found or how they will behave. Just as there are orbitals in the study of the atom that define space as where one is likely to find an atom, the houses represent areas where there is a “potentiality of experience”(p.207). Similarly the houses are areas where one is likely to find the archetypes planets for an individual. I also like how he includes the importance of timing in the development of the potentialities, and how one can view the chart also as a process in time.

Not only does Rudhyar introduce the principle of uncertainty in the houses, he also introduces his seminal idea of Person-centered astrology. He situates the center of the mandala of the astrology chart to be the human rather than Earth. This allows the birth-chart to be a center of being. Even non-persons can be considered using person-centered astrology such as events. The idea is of centering which is similar to the integrative centering that occurs in the act of creating a mandala- thus anything can be seen to have a personalized center.

We carry our astrology chart everywhere we go, our meridian and horizon everywhere with us- our own cross. Rudhyar writes “the houses can be said to represent areas of

person-centered space through which celestial bodies move. These celestial motions, of course, constitute a time factor; but what is archetypal and formative is the spatial field through which the motion takes place" (p.33)

Taken together we can see how recognizing houses in a chart shows how we can domesticate circum-stances according to probabilistic possibilities of actualizations which can help an individual respond to situations they encounter in their everyday life. And there is always uncertainty in astrology which translates to free will. The planetary positions of a birthchart "indicate the type of energy he can best use in order to meet the type of experience symbolized by each house." (p. 39) We aren't solitary agents against the universe though. I like how Rudhyar includes the metaphor of the universe as organism and how when an organism is in need such as having a cut, white blood cells rush to assist the healing. The universe has an intelligence that helps and provides exactly what the whole needs.

In summary, the theory of the houses is explored in the first part of the book. The second part of the book includes descriptions of each of the houses. And the third part goes into the angles and the planets in the houses. Dane Rudhyar takes the reader through these concepts gently yet clearly, giving the sense of how important the theory of houses in astrology is.

We may construct mental models for human beings just as we construct model homes. But beyond the theory and model the essential factor is how one feels the home in its entirety. Just as we find a home for ourselves in our house, we can attempt to feel at home in our charts, and in our own being, our own fulfillment.

16. The Practice of Astrology as a Technique in Human Understanding

This is, I believe, as close as Rudhyar comes to a step-by-step guide to astrology , or a so you want to be an astrologer? type book. Like scales when playing piano- these are approaches astrologers could use in their astrological work. The following are the 13 Steps and some quotes/notes I took from this important astrology book.

(1) To Understand the Nature and Purpose of what One is About to Study
-astrology has a symbolic nature
-astrology chart is a name, and the astrologer can help the person say their own name in everything they do
-also like the way Rudhyar describes it as a way of being "objective" to oneself p.14)- this helps bring together so much of what I've always searched for, from personality types to health test measurements to DNA.

- No shortcut to integration(p.14) just because you help someone see their chart does not mean they will immediately be integrated.

-shows how we can digest the configurations of the sky through our chart (p.13) concept

of cosmic digestion (along with psychological/social media digestion) will be an important concept in Aquarian Age of outpouring of cosmic influences.

-nature of astrology is always referring component parts back to the whole of human nature (p.15)

Generic structures which then inform the individual signatures

(2) To Assume Personal Responsibility for the Use of One's Knowledge

"we assume personal responsibility for it the moment we refuse to separate knowledge in itself from the purpose of knowledge in terms of human values" (p. 19)

Idea that there is so much knowledge out there- the task is actually to refuse to separate it from the purpose of its use in human existence. Interesting that responsibility is in a refusal from separation, also the role of this in the information age.

"To impart knowledge without caring to discover whether or not this knowledge is assimilatable by those to whom it is given and whether once assimilated it will have a sporting chance to be conducive to personal or group integration is to fail to assume responsibility for that knowledge" (p.19)

This is a big lesson. Very important in astrology reading to consider the person one is doing the reading for. I trust that those who find this review will be ready to read this.

(3) To Establish a Clear Procedure of Work

Interesting idea of the procedure being studying the chart as a seed beginning any cycle. Also important to consider the timing that the chart is being done. I appreciate the importance of letting the chart "present itself" as a symbol (p37). I love this quote:

"Face the chart as an artist faces a painting, in positive and keenly aware openness to it, with the eager determination to evoke the significance of it- and to help the client to reach a fuller state of conscious integration. Face the chart with full acceptation of personal responsibility – and indeed in an attidue of 'prayer', asking for inner guidance and the bestowal of wise understanding" (p.37)

(4) A Clear Understanding of the Meaning of Zodiacal Signs and Houses

Importance of understanding the horizon- "soil and sky"(p.39) in the house system, also the ascendant-descendant as subjective-objective poles (p. 44) and again the understanding of each section as an orientation of the individual.

(5) The Use of the "Lights"
"Sun as potential life or livelihood" (p.49) and "The Moon as 'builder' of the structures of life and consciousness' (p.50)

Interesting that Rudhyar attributes psychological complexes to the moon (p. 51)

Rudhyar relates the positions of lights to ascendant-descendant axis to show where these focuses will manifest.

(6) The Study of the Planetary System as a Whole

The lights are then filtered through the system as a whole expression of being. Rudhyar introduces the “principle of multiple functional integration” (p.57) where “what is released by the Sun is given archetypal form or ‘tone-quality’ by the solar system as a whole- thus by the assembly of planets” (p.58). In other words, Sun is the engine or purpose but the planets carry out the plan of that purpose. (p.58).

Beautifully put that the planets act as “transformers” of the solar energy based on their position relative to earth (p. 60) also as a “prism” refracting the light of the sun (p.61).

Mercury-electricity and venus magnetism (p.67)

(7) Acquiring a Sense of Form and Accentuation

Form- the idea of the whole being prior to the parts (p.82) reminds me of the song Shape of You by Ed Sheeran ♄ astrology chart being circular brings about the gestalt quality of astrology (p.77)

(8) A Dynamic Understanding of Planetary Cycles and Aspects
Interesting to think of the form of an astrology chart as a work of art that is static, yet also realizing that it exists in time like music has form.

(9)Establishing a Proper Attitude Toward Astrological Predictions
“attitude towards (the future) helps create it” (p.96) also- that one can be “wise, because (he) is as free of the future as (he) is of the past” (p.102). This was an interesting idea as one thinks having optimism is a good thing, but in some ways thinking that the future will be happier will rob happiness from the present, hence the idea that one could be chained to the future as our happiness is trapped there. Thus the idea of being free of both the future and the past and fully present, which is the proper attitude.
(10) The Study of Transits and Natural Cycles

One of my favorite Rudhyar quotes:

“Yet something tremendous has happened; a man has been born with the potential ability to stop time in himself and to immortalize the structure of his selfhood- the structure patterned after the entire sky at the moment of his first breath. If he succeeds in so doing, he becomes, actually and as a living human personality, his own sky- that is, God’s projection upon the earth of one phase of His universal being at one moment of time. Individual immortality is thus the overcoming of the constant fatality of change

by something which resists change- or abstractly speaking, the overcoming of time by space. (p. 105).

This overcoming occurs as the birth chart maintains its integrity despite the transits that occur.

(11) The Study of Progressions
“progressions as a whole reveal the means whereby the transits and the birth-chart can be integrated” (p.124) and the “potentiality of intelligent adjustment to events” (p.126)
(12) The Significant Use of Horary Techniques
- asking a question- the answer of the sky provides a “reorientation of effort and intelligence” (p.136). horary astrology is a true example of how the language of the sky can speak to the individual at a particular time. There is healing as the universe always provides ways to re-establish harmony.
(13) The Establishment of Larger Frames of Reference for Individual Charts

Interesting point about synastry- and how just because a relationship would be easy doesn’t mean it will contribute to the main purpose of either of the people’s charts. (p.142) Thus it is important to understand the larger frame of reference for the individual charts. Also interesting that humans are leaving the Earth frame of reference to go to outer space and what that means for astrology.

I would like to conclude with Rudhyar’s line “ astrology is born of the poignant need in every man for order” (p.8)

It is beautiful how Rudhyar describes the need for order as poignant. This word is etymologically from late Middle English: from Old French, literally ‘pricking’, present participle of poindre, from Latin pungere ‘to prick’.Like the rose, the Cosmos also has a beauty element- with the root in cosmetic.

The order of the sky is truly beautiful and there is a pricking feel to it- the stars are pricks of beautiful, poignant ordered light.